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564 767 coffin or digging the grave. This occupation has therefore fallen almost exclusively into the hands of the old para-kyun, and helps to keep alive the ancient feeling. It must be allowed that the ways of the sandalās do not in any way tend to conciliate the multitude.

564 681 625 Finally there were the pagwet, the letyataung, or thaing-gyaing, the constables, jailers, executioners, lictors, mostly confined to the neighbourhood of the native kingdom Mandalay. These merited all the obloquy that could be cast on them, but their position of quasi-authority made them more secretly hated than openly flouted. They were never allowed to enter a free man's house, even in the exercise of their office; nor could they go within the walls of the palace stockade, but many a citizen smarted under the blows of the lictor's thaing, when a great man came round a corner suddenly, and the letyataung saw a chance for a back-hander with his fasces; and it was far too easy a matter for a man to get into jail in Mandalay to make it a wise proceeding to rail at the pagwet. It was an unlovely custom in Upper Burma which made the executioner both constable and jailer, and condemned him to live on his wits. The natural result was that he lived on the prisoners, and extorted the last pice out of his victim with threats of violence, or actual torture. Pagwet means a circle on the cheek, and this ring on the face implied that its bearer had been condemned for a capital crime, and was respited to become executioner. Others had devices descriptive of their offence tattooed on the chest, as luthat (murderer), thukho (thief), damya (dacoit or highway robber). An execution in Mandalay was a horrid sight. The "spotted man" danced round his victim, made feints with his sword and burst into fits of wild laughter or yells, to shake the doomed man's nerves. It must be admitted that the spectators were very little better. A skilful blow which just slit the skin and drew blood met with an approving shout. The pagwet, like other outcasts, [766] was buried like carrion when he died, or perhaps was simply thrown out with the town offal.

563 775 How does all this agree with the theory of Buddhism, that there is equality for all, and that the poorest man can raise himself to sublimest heights after death? The king

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During the season a dozen or more of these plays went on in Mandalay on the same night, and the entire population turned out to see them, thus effectually blocking as many streets as there were performances. This might have been awkward for the ordinary wayfarer were it not that he would probably infinitely prefer staying to see the drama to continuing his journey. Great men were not so complaisant. Two of the massacred princes, the Mekkhaya and the Thonsè, seemed to take a special delight, when they were belated on some roistering expedition, in breaking up such plebeian gatherings. They would come sweeping down the street with all their retinue, and the spectators, deafened by the music and engrossed with the action on the stage, would get their first hint of the torrent coming from the vigorous blows dealt all round about them by the howling lictors. Everything would be disorder and alarm for a time, men and women down in the ditch, the stage deserted, and the spectators scattered far and wide. Then, ten minutes later, they would all come back again; there would be a few remarks concerning his Royal Highness—"very often out at unexpected times, and always making his appearance so suddenly," etc. etc.; the bamboo erection would be propped up again, and the actors continued with the scene as if nothing whatever had happened, though the clown, no doubt, made as much fun out of the incident as he dared.

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Going about at night in Mandalay was not much practised. Theatre-goers usually returned home with the rising sun. There were no lamps in the streets, and so every one who had business after dark was required to go about carrying a lantern or beating a drum or gong. If any one ventured abroad without thus marking his movements, he was promptly arrested by the night watch, and once a man was arrested in Mandalay it cost a good deal of money to get free again, no matter how good an account he might be able to give of himself. To save themselves the trouble of being constantly on the look-out as well as to trip up any one who tried to run away, the guardians of the peace had an unpleasant custom of tying ropes across the road an inch or two above the ground, and these were quite as effectual man-traps as have ever been invented.

Addenda

U Myaing is not a member of any political party. He is concerned mainly with his work and the daily task of providing food for his family. He does not belong to any union or other organisation of workers. 621 722 622

There are about 1500 people in the refugee camp living in 14 or 15 buildings. The schoolmaster is regarded as a leader. There are two others who help him- Maung Myint and Aung Gyi. Maung Myint is 48 years old and Aung Gyi is 37. The young men in the camp also recognise these three people as elders. The three of them undertake all responsibilities for dealing with the government and making representations to the government regarding rice, milk-powder, etc. They are not paid anything in money, but get a larger share in the allotments of food, etc., made by the government to the camp. "If we get one condensed milk tin of rice, they get one basket." All the other members of the camp , including U Myaing, are satisfied with this arrangement since these three have been doing the work for the past two years. The Chief Justice of the Union, U B Maung asked them to undertake this responsibility for the camp.

In the case of thieves who are caught, the government comes to know about the thieves. "If the people in the camp catch a thief, they would tell him and only afterwards settle with the government. It was the same back in Pathne when a thief was caught. Even if he did not die he would have to suffer terribly. In Pathne it was the task of the headmen to take the offender to the police station, but here in camp the station is quite near and the householder can take him to the station by himself. 625●

The government works through the school-master. It gives him recognition as a leader in the affairs of the camp. Maung Myint has to look after the welfare of two sheds and their inmates, Aung Gyi has [illegible] and Ko Ba Khaut the school-master has the charge of the 621 641